instinct the acts of the homosexual, or other nameless perversions. Wake up, wake up, from your senseless dreams, and once more put your hand upon truth, as the ancients did, take once more the oath: Humanity, for Humanity, truthfully, as did Hippocrates. Then, and then alone, will you crush the sensual, pornographic, vulgar piffle of the present age and re-establish the sanctity of the sex instinct, placing it among the sacred and divine impulses of the human soul.

Why not have heart-to-heart interviews with your patients? Oh, Truth, where is thy pedestal? Yes, a few truths on normal sex relations would save the patients a lot of dope, tho it might play havoc with some doctors' monthly statements!

For The American Journal of Urology and Sexology.

A Protest from an Androgyne

Dear Doctor:

I read in your April number Dr. James Weir's comments on effemination. He conveyed the impression that this phenomenon—as defined by him, being practically equivalent to passive sexual inversion—"follows in the wake of luxury and debauchery" and has been the cause of the decline and fall of nations. I request that you grant me a few inches of your space to answer this charge, since I am a passive invert myself, and have associated with such "stepchildren of Nature" as perhaps no other of your readers.

The charge in question is highly unjust to passive inverts, preferably to be called "androgynes." These unfortunates are at present the most bitterly persecuted of all classes of society excepting the female prostitute alone. And this persecution of the androgyne is entirely due to misjudgment, particularly on the part of physicians, who, because of nausea, have refused in large part to investigate the phenomena of androgynism.

When a small boy, I was told that a certain species of tree which grew at rare spots in the village, exhaled a poisonous vapor. Thereafter, when passing a yard where the tree grew, I crossed to the other side of the street. I utterly abhorred the houses and yards, and particularly their human occupants, where these trees were allowed to grow. In adulthood, I saw that it was all a cruel superstition, and I came even to admire this tree because of its shapeliness. It is similar today with androgynism. Intellectuals, through ignorance and prejudice, love to make the already despairing androgyne their scape-goat, and heap upon his head great responsibilities for moral and social evils for which he is really not at all to blame.

The decline and fall of nations is truly in large part due to the "effemination" of their manhood, but in an entirely different sense

of that word from Dr. Weir's. That is, in the sense that the manhood of the country have in large part become sybarites—lovers of ease and self-indulgence. But their desire for women has not been lessened. On the contrary, it has become excessive. "Effemination," as Dr. Weir uses this word, is an entirely different phenomenon, and is not chargeable with what he lays against it. Males have been born who are psychically women—as well as females who are psychically men—as long as the human race has existed, and will continue to be so born as long as the race endures. They constitute no sign of danger to the race—as they are today looked upon by the uninformed and timorous. Witness the frequency of mujeradoes or "squaw men" among the Amtrican Indians. Savages of the forest—generally on the war path—cannot be charged with effemination.

At the time when Greece and Rome were at the apex of their military development, they were hotbeds of pederasty. Havelock Ellis says in *Sexual Inversion,* "The homosexual tendency appears to have flourished chiefly among warriors and warlike peoples," and: "I have been told by medical men in India that it is specially common among the Sikhs, the finest soldier-race in India." Further, at least one-half of the author's associates during his fairie career were men the aim of whose profession was to kill their fellow man.

Germany, the very incarnation of militarism of the present century, has been particularly accused of tolerating pederasty. One of the charges which the writer has seen brought against Germany is that special brothels for active pederasts—which exist, generally *sub rosa,* in every great city of the globe—were tolerated by the Berlin municipal authorities. A recent issue of the *Urologic and Cutaneous Review* stated that the fairies (passive-invert filles de joie) of New York City are almost entirely of German blood. (The writer, who was himself during the twelve years of his prime, consigned by Mother Nature to that vocation, knows that no one stock is more inclined than another to fulfil that function in the social body.)

No!—particularly if Germany is an example of the national decay due to "effemination" in the sense of androgynism—such effemination need not be feared. Evidence goes to show that pre-eminent fighting qualities in the sterner sex are rather characterized by homosexuality than the reverse.

The dictum that "effemination (androgynism) and viraginity . . . always follow in the wake of luxury and debauchery" is further controverted by the writer's forbears. The writer, an extreme example of androgynism, was born of vigorous, particularly large-boned and strong-muscled rural stock—two uncles having been pro-

fessional athletes, and a brother one of the crack amateur athletes of the village—and in addition his family were puritans religiously. The last place in the world to look for atavism induced by moral depravity of forbears! About one-half of the androgynes personally known to the writer sprang from the same rural, morally austere stock. The other one-half were offspring of poverty-stricken hard-working toilers of New York's slums. Their forbears did not possess the means for a life of ease and luxury, conducive to androgynism, according to Dr. Weir. Such a life is not conducive to homosexuality, but merely deadens the love of activity and work—including the fighting spirit. This type of "effeminacy" alone is to be feared.

But as Dr. Weir states, androgynism and gynandry are probably due to the effort of Mother Nature to revert to the original hermaphroditic type of man's predecessors. Judging by the present writer's stock, phenomenally rapid multiplication results in scattered homosexuality. A first cousin, and probably also an uncle, were homosexuals. Nature puts on the brake to excessive multiplication by making some of the offspring barren homosexuals. Mother Nature appears to be merciful, leaving these barren individuals capable of the joys of love, while taking away the possibility of multiplication. If it be true that Germany is particularly addicted to homosexuality, this would be in accordance with the hypothesis stated, the Germans being characterized by the most rapid natural multiplication of any civilized nation.

I was impressed by Dr. Weir's description of the pronounced effeminant whose good name "no breath of scandal had ever tarnished." This effeminant is an illustration of the part Mother Nature has in making the androgyne. If the present writer had not himself, before the age of eight, been repeatedly seduced to fellatio by older normal boys, his adult life might have been like that of Dr. Weir's effeminant. My own intense fairie career of early childhood was possibly the necessary preparation for my adult fairieship. Parents can not be too watchful of the secret practices of their small children.

Dr. Weir says: "Viraginity . . . is increasing today with great rapidity." He is mistaken. Viraginity has ever been the same in frequency, and ever will be. It is simply making itself more evident now, because of the present greatly broadening "emancipation of women."

A few days ago I happened to witness an interesting indication of viraginity. While I was seated near the lake in Central Park, a boy of thirteen caught a fish, and immediately rushed up to a party of ten girls in their early teens who happened to be passing, and

began thrusting it in their faces. Nine ran away screaming, but the tenth stood still, and when the boy came near enough, unexpectedly gave him a smart slap in the face. Her fearlessness and pugnacity is a characteristic of the virago. It is probable that all the clandestine woman soldiers of history were viragoes. The virago has the strength and daring of a man—the writer being intimately acquainted with one. Further, the normal woman could not sleep night after night in the tent with ultra-virile men—such as volunteer soldiers are likely to be—without betraying her sex. The virago would instinctively hide her sex, particularly when attending to the calls of nature.

"RALPH WERTHER—JENNIE JUNE"
(Author of Autobiography of an Androgyne)

A HUMAN DOCUMENT.

San Francisco, Cal.

MY DEAR DOCTOR:

I am very glad that you got out a "sex" book for young people. A book on this subject from your pen is needed more than most other things that I can think about just now. In my opinion, the sex books on the market are worthless—or nearly so—because of the unnatural and utterly false premise of their writers. It would seem to be about time for the so-called Christian world to abandon the ridiculous and damnable Pauline doctrine of the inherent sinfulness of sex.

My only reason—or justification—for intruding my views upon you again is my bitterness over the effects upon my own life of false ideas and teachings, and my desire to help the boys and girls. I rather judge that you have had a different and better experience (and am bound to believe that you cannot "feel" the importance of certain phases of the situation as they should be felt by one who is proposing reforms and remedies.

To be as brief as possible: the teaching that sex is inherent by sinful results in the "damnation" of most people who accept the idea —even in part. For do not practically all people feel the powerful urge of sex—particularly in their younger, most emotional years and furthermore, do not a majority of us "fall"? This teaching kept me in disgrace (with myself) for the first 30 years or so of my life and had all sorts of devilish psychic—and physical consequences.

I imagine that a great many males must have passed through the same experience and have suffered the same mental torture over what they were bound to consider their "sin" against God, etc.

And if the men suffer how must the poor women feel, with their added burdens and disabilities! And now I reach the point that I